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Than emotional dead-seriousness combined with a certain moral levity, nothing could be more German, or more unlike the temper that has whipped Germany.

Mr. Cramb awakens interest. He makes us want to know what his characters thought. But he does not really tell us. He only tells us what they felt. Rather deftly, rather dramatically, he lets us see in Napoleon or others, romantic desire, disillusion, hate, suspicion, cynicism, morbidity,—and in one case, that of Staps, naïve heroism. Was there nothing else in human nature at that time? If so, the tragedy that the story embodies is deep and wide, and the only fault one could find with the tale would be that it is not half tragic enough. But, in point of fact, the persons thus portrayed do not convince. They seem not genuine men and women possessed by the various evil spirits doubtless active enough in the year 1809, but merely melodramatic figures, whose petty doings are lit up by "faint disastrous gleams" from an incomprehensible and storm-swept universe.

PATRIOTISM AND RELIGION. By Shailer Mathews, D.D., L.L.D. New York: The Macmillan Company, 1918.

Any profound discussion of patriotism requires analysis of the nature of nationality; any profound discussion of religion requires analysis of the nature of God. And since it is merely the ethical relations between religion and patriotism that Dr. Mathews deals with, clearness rather than profundity is the virtue of his book.

After noting that there unquestionably exists a relation between religion and patriotism, and pointing out that "the patriotism of contending nations has been identified with their religious development," Dr. Mathews arrives rather easily at the conclusion—the same which Mazzini reached in 1834—that "universal human welfare will result from co-operative nationalism." True religion, on the other hand, is "the religion of Jesus rather than the religion of the ecclesiastic," and it is in the former that our hope lies of transforming patriotism "from a belligerent to a co-operative virtue."

It is in the writing of apothegms rather than in the formulation of fundamental ideas that Dr. Mathews excels. His pregnant sayings, without striking deep into history or psychology, effectively sum up and clarify the opinions held by most right-minded and discriminating men to-day.

Especially sharp and well-directed are those shafts which Dr. Mathews lets fly at the pacifist heresy. "The pacifist is right when he claims that war is un-Christian, but he is mistaken when he claims that all participation in war is un-Christian. The truth of this paradox is apparent when opposition to war becomes opposition to *a* war." What would have been the duty of the Good Samaritan, asks the author, "if he had arrived while the robbers were attacking their victim? Love that seeks to do men good is cowardice when it refuses to prevent them from doing wrong." The moral power of Jesus must not be limited to "the rescue of individuals from vulgar sins."